

27

JULY.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

THE MANIFESTO.

CONTENTS.

	Page.
The Gospel Testimony, No. 28,	143
Renewal,	147
Experience,	149
Vegetarianism,	"
Express Report,	153
Bye Ways,	"
Letter—J. R. Eads,	154
Recreation,	157
Editorial—The Millennium,	160
A Bath,	161
Peace and War,	162
White Cross Calvary,	163
Speak Kindly,	164
Life's Significance,	"
Valley of Humility,	165
Helping Hand,	"
Acrostic,	165
If you would be happy,	"
Hints to Writers,	"
Musical—Soul Breathings,	167
Books & Papers,	168
Deaths,	"

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The Manifesto.

VOL. XVIII.

JULY, 1888.

No. 7.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.

No. 28.

*Published expressly for the several Commu-
nities of Believers in 1816. Re-written by
Henry C. Blinn.*

FROM this place Mother Ann and the Elders went on to Niskeyuna. All the Believers who had accompanied them were now dismissed, except Richard Spier, and returned to their several homes.

Having traveled but a few miles, Elder William Lee called at the shop of a Blacksmith, by the name of Johnson and asked him to re-set a shoe on his horse, but the man, in a very rough and passionate manner, refused and seizing a pair of tongs, threw them at Elder William with great violence. They fortunately missed the mark and struck the ground near his feet.

Richard Spier picked up the tongs and asked Johnson the reason for such conduct.

"I will kill all of them," said Johnson, "if they do not leave the shop."

The Believers thought it was a point of wisdom to move on, and soon reached the residence of Ebenezer Knapp where

they had been invited to stop. The family had made preparations for the visit, and were pleased when they learned that Mother Ann and the Elders had decided to call upon them.

Soon after they had entered the house, Johnson with about twenty characters as rough as himself were before the dwelling and ordered Mother Ann and the Elders to leave the place in thirty minutes or they should suffer the consequences. These ruffianly fellows were armed with sticks and clubs, while some had heavy whips. They wound the lashes around their hands that they might the more effectively use their weapons of cruelty.

This threatened interference so disturbed the minds of the family and their guests that they were afraid to sit at the table, at the hour of noon. Elder William Lee went to the door and spoke to the mob without fear. "We came here peaceably to refresh ourselves," said he, "and we have concluded to remain here so long as we may choose, and you have no right to disturb us."

No farther abuse was offered and the Believers soon made preparation to continue their journey. On their arrival at the ferry, opposite the city of Albany, they met a party of Indians, and by them the Believers were treated with

civility and kindness. After crossing the river they entered the forest, N. W. of Albany where they felt assured that they could rest undisturbed for a few moments. Pursuing their journey through these wild woods, they arrived at Niskeyuna late in the evening on the fourth of September, 1783, after an absence of two years and four months.

[The evangelizing mission of Mother Ann and the Elders has not its parallel on record. Their history tells of a *living sacrifice* of years on years. Of lives consecrated to God's service in which there was not the shadow of turning. From the day that they received the divine call, while in England, till they passed from the scenes of time, it was one long and perilous march through worldly persecution.

Remarkable stories have been told of men; of the tortures to which they have been subjected and of the hair breadth escapes which came at the opportune moment and permitted them to do more and suffer more, while on the pilgrimage through this world. And no less of their suffering unto death in all the agonies that could be concentrated upon the hour of torture.

Many cases might also be enumerated where Heathen and Christian savagery has been inflicted upon women by imprisonment, by the rack and by burning at the stake. Remarkable instances of heroism and unshaken confidence in the cause of right, have also been manifested, and have become the beautiful lessons which to this day enkindle thoughts and acts of self-sacrifice and of loving emulation.

But all these instances diminish before this "burning fiery furnace" into which Mother Ann and the Elders were

cast, as they through a protracted period of fourteen years were thrown into jails and prisons and filthy dungeons. They were stoned by angry and malicious mobs; they were beaten with clubs and the flesh torn from their bodies by the cruel strokes of the lash. They were deprived of their food, and of their rest, and suffered daily at the hands of religious fanatics an untold list of brutal indignities.

In all this they never wavered in their confidence before God, that he would be their Father, guide and protector. They received much consolation in the testimony of Jesus. "Because you are not of the world, therefore, the world hateth you." "It hated me, even as it hateth you." "Be of good cheer, I have overcome the world."

These servants of the living God, even while under the lash of hard hearted tormentors, would in the exaltation of their minds, sing hymns of praise to God's glory, in that He had called them to suffer, that others might rejoice.

And there were times in which these three witnesses rejoiced and were made exceeding glad; times even when they could enjoy the fellowship and friendship of their gospel relation; when the songs of thanksgiving brought peace and assurance, and the voices of little children so captivated them that they would forget the trials and sorrows of the Christian martyr.

They were, in the best and most noble sense of the term, men and women, and eminently beautiful representatives of the family of man. Kind, gentle, mirthful and affectionate. Add to this the love and grace of God and we can readily see what made their company so much to be desired by their spiritual children.

On the extended mission which they made in the years 1782 and 1783, they passed through not less than thirty six towns, in the states of New York, Mass. and Conn. In many of these places they held religious services, which abounded in songs of praise and thanksgiving and in exhortations of "peace on earth, to men and women, good will."

The mission was carried into effect when the American people were in a very excited state of mind, arising in part from the demoralized state of society, brought on by wars and fightings, and in part by the intolerance of bigoted religionists who were always ready to institute an inquisition and to tyrannize over all that did not subscribe to their churchal dogmas, and lastly to that sordid selfishness of the human heart that always makes "*might to be right*" as it dominates over the minds of men.

It is a source of congratulation, that Mother Ann and the Elders were made able to pass through all these heavy burdens of mind and body, as well as to endure all the cruel persecutions that fell upon them, and then, at last, reach their own beloved home in the wilderness of Niskeyuna, and be able to dwell in love and peace, for a few days, surrounded by Brethren and Sisters, who had covenanted before God to be "faithful unto death." It has been a labor of love to bring this brief historical account of missionary labors of Mother Ann and the Elders, before the readers of "THE MANIFESTO," having the assurance that it will awaken an interest in the minds of many, to do more for the cause of righteousness, and less for the selfish interests that "perish in their using."

These three gospel leaders closed their labors on the earth, while in active ser-

vice. Mother Ann and Father William Lee, at their own home in Watervliet, N. Y., in 1784. The first was forty nine years of age, and the other only forty four. Father James Whittaker closed his labors in the Society at Eu-field, Conn., in 1787, being only thirty six years of age.—Ed.]

RENEWAL.

CATHERINE ALLEN.

I SEEK communion blest, through silent breathing prayer,

With ministers of life who oft draw nigh;
And as I turn from scenes of outward sense and care,
I feel their inspiration from on high.

They quicken unto zeal,—they come with conquering might,

From thrall of error's chains to bring release;
Thro' strife of elements betwixt the wrong and right,
They bear the prophecy of rich increase.

They bring a chastening power, repentance deep and
A gif for Zion's children far and near; [true,
To cleanse her courts from sin, and covenants renew,
Her sacred laws and statutes to revere.

They will revive the flames of holy altar fires,
Where souls sincere to God their offerings bring;
And find the blessed power that wakens new desires
To live for truth, and to its precepts cling.

Then Zion's broken walls rebuilt shall firmly be,
By souls who willingly her principles maintain;
One faith and one baptism, one Lord they all shall see,
And heart to heart be linked in Union's golden chain.

To Faith's clairvoyant eye, the future seemeth bright,
Though shadows now may Israel's glory dim;
More radiantly shall glow true Revelation's light,
Than did Shekinah over Cherubim.

And all those sacred gifts shall more than be restored,
That once have rested on the Lord's household,
When over multitudes his Spirit shall be poured,
As prophecy declared in days of old.

Then cold philosophies, and husks of earthly lore,
No more the hungry mind shall seek as food;
For "hid with Christ in God," is wisdom's boundless store,

And those who there abide find every good.
Ideals grand in truth, as pictures shall adorn
The chambers of the soul from sin made free;
No glittering dust of earth with raiment shall be worn,
But gems whose light can never tarnished be.

Jerusalem shall stand a temple purified, [stream;
And 'neath her threshold roll a deep unfailing

Whose courtings beautiful, extending far and wide,
To vernal heritage shall desert wastes redeem.

Pure Inspiration's gift shall light her sacred dome,
Her oracles of truth go forth o'er earth,
And many souls shall find in Christ a lasting home,
And know the holy joys of angel birth.

Mt. Lebanon, N. Y.

EXPERIENCE.

ABRAHAM PERKINS.

EXPERIENCE teaches that the earth is glutted with the wiles of Satan, crowded into every public and private way, in all the walks of life, in the palace and in the hovel, in our courts of misnamed justice, in Church and in State, and all humanity encounters them. The pathway of life abounds with snares and traps; to escape them, requires wisdom, adroitness and eternal vigilance. Varied are their conditions and aspects, and varied the degree of their mischievous character. We meet them in sunshine and in shade; oft in form hidden or masked, and again open and clear to vision; the latter equally perilous as the former, as from the absence of the show of disguise, the tendency is to remove suspicion where danger is near, thus eluding the trusting traveler when he should be the most wary.

We are often meeting in life individuals, with whom at every interview an introduction is required and a study of their character necessary to be able to discern their moods; otherwise we come to loggerheads. The movements and manners of yesterday are by no means accepted and borne by them to-day. The language of yesterday, however well accepted, is not adapted to the mood of to-day. If yesterday our eyes were open and we looked up, to-day they must be closed or we must look

down. Yesterday, if it were the most agreeable thing to advance, to-day, the course must be reversed. Really, to steer through life free from some annoyances, without some friction is an impossibility and beyond the power of human acquisition. We either are subject's to be trodden upon or to tread upon the heels of others.

A degree of attrition, when under perfect control, may work advantageously by opening the eyes of the blind, enabling them to discover imperfections which otherwise than through sufferings would not be discerned. "Where there is no vision, the people perish." Prov. xxix., 18.

The light of truth alone gives progress; and ray added to ray and beam to beam will ultimately bring in the revelation and blaze of the principles and the glory of the millennium.

Conspicuous among the golden rules of Christian life is the following:—"Neither give nor take offense." This principle sustained, peace, love and union is the result, from which development, growth and progress will legitimately follow.

Enfield, N. H.

VEGETARIANISM.

DANIEL FRASER.

YOUR favor came duly to hand. Calm deliberate inquiry, and an acceptance of truth when presented, however strong our educational and conventional prejudices, may be, betokens the true man.

There are conditions of mind favorable to the reception of truth; and of spirit, to the reception of good impressions—the elemental seeds of happiness. The person who is never in a condition

to receive good impressions, will never be happy.

As that which is natural is first, suppose we have a little talk about vegetarianism, you being favorable to that way of living. Our experience in that line extends over a period of nearly thirty years. It has given entire satisfaction. No deficiency of, or want of strength in muscle or bone has been felt. It is a blessed way of living, clean, sweet and economical. Again, a little more of that which is natural. We take the same view of the procreative subject that Jesus did, (see Matt. xix.) Not dogmatically, nor even by the authority of the scriptures. The germ of the Divine Life being quickened in the founders of this people, the works of the flesh dropped off as a consequence—they rose in the resurrection, and lived out on earth, in their natural bodies, the same principles, that are lived out by the angels who are in a heavenly state. A community of all good things was, and is the happy result. A community with us is not a manufactured article; it springs up of itself, and is the result of the internal Forces of the Divine Life.

We never present celibacy as a dogma; with us, the word is, whomsoever is able to receive the Divine Life, let him receive it. And who so wills to live the Adamic life, let him. And all who act rightly therein, the blessing of God will rest on them, and on their children. But we cannot see, how any person can hold on to the old man Adam, of the earth, earthy, and to Christ the Lord from heaven—a quickening spirit, at the same time—ye cannot serve two masters.

An eminent German wrote as follows: "Why wait for the Millennium to over-

take us? Why not cultivate *now* the principles which create the Millennium?" Why should we wait any longer in the world,—the kingdom of the Beast—of brute force—the kingdom of the propensities? When we can enjoy a higher, and a happier life, and be now, as the angels are.

What good will it do to us, to wait till after our bodies are in their graves? The same work will have to be done then, that we are doing now! In his day Jesus thought it no robbery to be equal to the manifestations of God to him. And we think it no presumption to follow his example, and all who will, may do the same. You allude to the fact, that the converts from Paganism married. I have inclosed a small tract bearing on that point. They belonged to the outer court, and were not to be measured as Christians. And much less the so-called Christians of our day.

The questions at issue with me, are not, can I have a wife and be carnal, like the so-called Christians of to-day, and like those of old Corinth. Can I be a slave-holder like Philemon, and like the late slave-holders of the South, and still be called a Christian? Nay, the questions at issue with me are, Did Christ come to lay a foundation for, and to institute a new order of human society, or did he not? Did he only come to patch up Adam's old clothes, and so make the rents worse, or did he come to create all things anew? If the latter, then every act of man or woman not logical, with that foundation, is not of Christ. He said "my kingdom is not of this world," if it was, then would his servants fight. The children of this world marry and are given in marriage, and they do fight. The so-called

Christian and the Pagan, no difference, only the former the worse of the two.

Again, Christ declared, "that flesh and blood cannot inherit the kingdom of Heaven." Now, what is heaven, and where is it? Is it a state or a place? according to our ideas of locality. The Savior promptly settles these questions. Heaven is in you, and it is peace and joy in the Holy Spirit—a state of mind; and not gratification to any propensity. Further, what is flesh and blood, and what are they of? They are of the propensities—the Forces which create flesh and blood. And if flesh and blood cannot inherit the kingdom of heaven, how can the Forces of the flesh inherit that kingdom. The spirit that moves in the propensities, is the spirit of a beast. The world lives, moves, and has its being in the propensities. Whence are wars? They are of the propensities, which war in our members; they belong to that division of our nature—the animal part, which cannot appreciate God, nor inherit his kingdom. Intrinsically, are not subject to the law of God, neither indeed can be.

Under the Mosaic dispensation the propensities were required to be subject to the following laws. The Dietetic, the Moral, the Financial, the Agricultural, the Sanitary, the Agrarian, the Sabbatical, and the Procreative. These laws, were the shadow of a coming day. The Dietetic, taught discrimination in eating, that every thing should not be gobbled down by man; and that there is a certain order of diet suitable to him. And pointed to a day, when animal food would form no part of human sustenance, as was once the case. The Moral, on the action of the propensities on the neighbor. The Financial,—take no

usury, prevented the creation of a moneyed aristocracy. The Agricultural, restrained from cultivating the land recklessly. The Sanitary, to be cleanly in their persons, and places. The Agrarian, restraint on the propensity of getting all the land next to one's farm. The Sabbatical, withdraw from business one day in seven. And every seventh year, rested the land, and turned the whole country into a common. The poor had access to the plantations of the rich, and all debts were canceled. And every fiftieth year, lost social equilibriums were restored—every man who had lost, went back to his inheritance.

The Procreative, imposed restraint on the lusts of the flesh. People now a days have little idea of the extent of the restriction. Probably, such a subjection of the propensities, had no previous parallel. It was a schoolmaster to bring souls to Christ! It was a shadow, it cut off a little. The mission of Jesus was to do the whole work! Now, the axe is laid at the root of the animal in man—the accuser of the brethren—the propensity life, was to be cast out, root and branch. So that *the man*, the Divine man, enshrined in every human being, may be brought forth—resurrected. Hence, Jesus said "I am the Resurrection."

It is a commonly received error, that when persons professing Christianity behave with conventional decorum, as regards the propensities, that they are Christians, and may marry. Jesus said, "Such are the children of this world." But those who are in the resurrection, live in the Divine of their being, do not. To this life, exclusive of the propensity life, we draw the attention of those who have eyes to see. And, be assured,

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that even as the natural man, under some degree of restraint, has brought forth a system of natural law, and a kind of order and civilization; so also will the Divine man bring forth law, order, and a civilization corresponding to the Divine of his being. "Eye hath not seen" etc.—a civilization of love, not of force and fraud.

It is very true, what you say about the advantages communities might afford. But the almost universal failure of communities, made up of a number of families, afford ground for suspicion (seeing some of the truest men of our day have given their best energies to establish them) that the Adamic man and woman cannot sustain such an order of human society—that they occupy, inherently, a position antagonistic to that of having goods in common. And that the organic laws of that order cannot be set aside by the willing subjects of said laws. To alter the form of human society, from the individual family relationship, to a community, embracing a number of families, and yet leave intact the organic laws which gave existence to the family relationships, seems to be illogical, and absurd, and the practical results favor this view. Jesus understood that matter, in its positive, and negative bearings. "He who will lose his life"—the selfish life, represented by the propensities—dies to them, "will find it"—the Divine Life, to life eternal. And he who will seek to save his life—the former one, will lose eternal life!

I will now say a few words on particular points in your well considered letter. Your idea of the resurrection includes the body, as you and I were early taught. Christ's idea of it was different from that, and so is ours.

Martha said "I know he will rise again at the last day." Jesus did not argue the matter, but simply said, "I am the Resurrection and the Life," and left her to ponder the matter. Christ being the Resurrection, though in the body, could not marry; and those who are in his spirit, neither can they marry. And when two or three are gathered together in Christ's Spirit, they will constitute the Resurrection Order, *whether they be on earth or in the Spirit land*. The more that this matter is looked into, the clearer it will be seen that the Adamic Order, and the Divine, are organically distinct.

You state "that the religion of Christ was not intended to cause mankind to ignore, abrogate, or extinguish any of the natural faculties, or powers of the body." Here I will remark that Jesus did speak of a daily cross, of losing a *certain* life. "If any member offends, pluck it out, cut it off." "Better to enter into life maimed," etc. Again, of those who are pure and good and use all their faculties to the highest reason, purity and temperance; we would say, *that they are perfect in their Order*,—as Noah was. But they are no more Christians than he was. Further, if there be any such, we would like to know where they are. Supposing such do exist, (seeing men are progressive,) what would such people *progress from*, and what would they progress to? To me, it seems clear, that their course would be upward, toward the Divine of their being, where Christ is.

However pure men may be, it will do no harm to glance for a moment at the Law, and observe how the Spirit that dictated that Law, viewed the works of generation. Lev. xii.

There you will find, that the most orderly, and legitimate works of the flesh, are declared unclean, and treated as sinful; a word to the wise is enough.

You remark, "that Paul hedged marriage round with Christian rules" a proof that said institution was recognized. To me it is proof, that said Church was carnal, and not an integral part of the body of Christ, it was under restraint, and open to the objection—"forbidding to marry." Again, the marriage at Cana. It is a rule in logic, that, that which proves too much, proves nothing, on the same principle, publicans and sinners might plead justification.

Marriage, in the Gentile Church, was a great advance on Polygamy,—the Mormonism of that day, and other abominations. Finally, this Gentile Christianity, overspread the Church at Jerusalem, trod it down to the level of the outer court, which was not to be measured. And, from that time, the witnesses testified in sackcloth, during the dark ages, down to the Second appearing of Christ—of the Pentecostal Order, in the Shaker Societies. With regard to the virgin character of the Pentecostal Church, I am not aware that any reliable historian ever successfully called its purity in question. I am confident that no philosopher *who has got the key*, to an analytical knowledge of the Forces of the Adamic man, would dispute the virgin character of said Church, for a moment. But would rather declare, that, for a body of people to exist for more than three hundred years, having goods in common, and *still be under the power* of the Procreative Forces, was a moral, and spiritual impossibility.

Indeed, in the Gentile Christian Church, there were virgin associations—

imitations of the Pentecostal Church. Paul wrote to Timothy, at Ephesus, as follows: "But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith."

The form of these associations, (saying nothing of the power,) exists, even at this day, in the monkish institutions. In speaking of propagating the race from a sense of duty. All who are so exercised, may claim a right to multiply. But we are not aware of the existence of any nation, or family, *who do* propagate from a sense of duty. If such do not exist, then no nation, no family have a right to propagate.

In conclusion, we earnestly desire, that the Adamic man and woman may so conduct themselves, as not to precipitate the extinction of the race, before the appointed time! I seriously believe, that it is the mind and will of God, that the Divine Order of human society on earth, shall be a protection to the race, and prevent the Procreative Order from running itself out, before the time. The two Orders will run parallel through the ages. But the Divine Order, as a general thing, will never be very numerous. With regard to the Mormons, and the Oneida people, I may say, that all communities, nations, and civilizations of the past, have gone to decay, through, and by, the action of the propensities. And the more intense the action, the sooner the end will be!

Mt. Lebanon, N. Y.

DEATH is the very friend whom, in his due season, even the happiest mortal should be willing to embrace.—*Hawthorne.*

An undisturbed conscience is a wall of brass.

Express Report of the Moral Market.

D. C. BRAINARD.

Honor—SCARCE, old stock exhausted and the new will be a complete failure.

Virtue—Old growth nearly consumed, young growth, prospects very unpromising.

Honesty—Very little in the market.

Patriotism—First quality scarce; none to be disposed of, second quality easily bought on speculation at 100 per cent discount.

Prudence—All in the hands of old stockholders.

Modesty—Stock badly damaged, none for sale.

Vice—Market over-stocked.

Pride—Market glutted.

Politeness—Cheap, holders unwilling to dispose of stock at present rates.

Scandal—None at wholesale. Dealt in chiefly by hawkers, and at retail.

Religion—Only a little genuine on hand, stock is generally adulterated, very few investments.

Love—None offered, except for greenbacks.

Talent—Scarce article, sold exclusively for cash.

Consistency—Out of fashion.

Sympathy—Very little in circulation, can always be found in the Dictionary.

Truth—But little in the market, fears are entertained that it will become extinct.

Mt. Lebanon, N. Y.

It is not miserable to be blind; he only is miserable who cannot acquiesce in his blindness with fortitude.—Milton.

BYE WAYS.

CHANCY DIBBLE.

It is well known that our Christian Cities are lived with dens of wickedness whose doors are open wide for the ruination of the innocent. These, say some, are necessary evils. As soon as youth enter active life they are met with all the corrupting influences which designing men can invent. If men lived pure these festering sores would not spue their poison to infect the unfortunate. They are legitimate consequences produced by the influence of so-called respectable men and women, even Christians, who are slaves to their passions, and have no confidence to testify against evils which so many love to be surrounded with. When men live above such indulgences those smoky hells of dissipation and prostitution will receive their doom. They cannot exist in virtuous society any more than humors can proceed from a pure state of the blood.

No community can enjoy prosperity while brothels exist. These nuisances where evil spirits both in the body and out congregate, must be eradicated by weapons of truth through human instrumentalities. The prayers of the suffering, and the cries of the needy, call for the aid of noble reformers. God, Angels and spirits will sustain those who work for the cause of good.

Waterliet, N. Y.

ONLY through consecration and sacrifice has any truth been attained and placed on the altar of service, a blessing to humanity; and only thus may we become the recipients and ministers of increasing degrees, which not only draw closer the reins of self-discipline, but give souls corresponding liberty.—C. Allen.

Correspondence.

[Many of our readers will, no doubt, be interested in the following letter, written by Elder John R. Eads of South Union, Ky., to Elder H. L. Eads of Union Village, O., as it was at a time when the Believers were in deep sorrow. Ed.]

SOUTH UNION, KY., JAN. 4, 1862.

DEAR BROTHER:—I have received your kind letter of Dec. 20th. and never was I and many others, more thankful to receive a letter from your pen. It seems you had the kindness to try repeatedly to get a letter to me, but succeeded only in this of the 20th. ult. I will now, also, try to get one to you, and hope the best I can for success.

We were as much surprised, as we were thankful to receive a letter at this time. I read it in both of our families, and, when I read it the second time, I received evidence that it had been supernaturally protected. Your letter, I suppose, had been inspected by the appointed and lawful supervisors, but they had the manliness, and sufficient human sympathy to send it forward, till it reached our depot. For it would assuredly be severe, indeed, as well as destitute of the "milk of human kindness" to hinder the passing of a communication which consisted only of kindly inquiries of welfare between brothers, and an interchange of pious thoughts toward our Redeemer and Creator. I hope, therefore, this of mine, in return, may be as favorably received by the inspectors, as was yours to me, seeing that it does by no means interfere with the interests of either party, now in the field. For, as you observed, it is so well known to the public that Shakers, (as we both are) take no part in the

politics of the world, no sides with any political party, but, loyal to whatever government, under providence, is extended over us, taking no part in its establishment, and that we are peaceable, inoffensive citizens, making an honest and humble living. That Shaker institutions are clearly religious institutions. This being well understood by the public generally, I think I may fairly infer that we will meet with more clemency from inspectors, than we would if we were at all belligerent, either in our faith, or character.

I was very thankful to hear of your reasonable good health, and of that of all our friends; but I could not forbear sympathizing, when I heard that between two Shaker settlements, so many thousands of dollars had been lost, on account of the war, and that at other places considerable had been lost.

On your part, it seemed to me that the stagnation of business, and the multiplicity of widows and children "thick as blackberries" that were coming in to receive your comfort and protection; this, I thought, would be drawback enough upon your temporalities without any further inflictions of the calamities of war. We have not been visited with anything of which we feel like complaining though we have fed the soldiers, in their passing and repassing, from two at a time, up to hundreds, till we have about gone the length of our string without suffering ourselves.

Not long since, our sisters had to be up pretty much one whole night cooking for a company of six hundred soldiers, (cavalry,) and with all of their exertions did not set all of them something to eat, being at first represented as a company of one hundred and fifty or

two hundred. The poor creatures were hungry, but a portion of them had to go on, for we were not able to supply them. This thing of feeding horses and soldiers both, we find soon takes away the subsistence upon which we, ourselves, must depend. Of late, some who call themselves "Texas Rangers" seem inclined to take by violence what they want or say they need; but this has not been carried to any great extent as yet. But if the necessities of the war should increase, we are unable to say what may come upon us in this line. But, in a spiritual line, we are promised that our sufferings shall not exceed our ability to bear, provided we will be true to our faith and calling.

It was a peculiar comfort to me, and all your friends and acquaintances here, to hear of the welfare, and to receive the pure love of those prominent laborers in the vineyard to whose names you so kindly alluded and mentioned. They feel to us, and we so esteem them, as beautiful branches of the Heavenly Vine, yielding Heavenly fruits; and O, how we would love to see them, and be refreshed and cheered and comforted by them; but we cannot at this time. Beloved Elder John Rankin made an effort some month or two since, to reach your lovely residence, and did go far enough towards the military boundary in that direction to ascertain the fact, that if he passed over, he could not return. He therefore returned, and gave up the point he so ardently desired.

We must say that we have got along, thus far, with less trouble than we anticipated. The soldiers make no demands upon the country but what the military necessities of their case seems to justify, are inclined to manifest a

good degree of southern politeness, and seem to desire to make themselves as little offensive to the inhabitants of the country, especially in a political point of view, as they consistently can.

The exceptions to this do not seem to proceed from the government and regulations of the army, but from over zealous partisans. For a while, we felt great apprehensions of trouble from drafting, and on account thereof two of us made Governor Johuson a visit, at his residence in Bowling Green. We found him affable, familiar, and fortunately well acquainted with the Believers. We found no necessity for pleading our faith, habits or manner of life, for he seemed to know much about Shakers, and was favorably inclined or disposed. We found, to our great relief, that he had no thought of drafting the citizens of the country, but simply desired to raise a few regiments of volunteers.

We were well satisfied with our visit, (Urban E. Johns and myself,) and the counsel which he gave was so much like what we had already received at home, and that was, to stick together and stay at home; make no visits north, and thus avoid censure, remain neutral, as we professed, and show ourselves loyal to the government extended over the land. And in this course he did not think we would suffer more inconvenience than the necessities of the case would bring over the common country. He seemed pleased, and satisfied with the kindness we had shown to the soldiers. We also endeavored to get an interview with Gen. Buckner, but he was off all day on duty, and we could not obtain it.

The great battle yet to be at Bowling

Green, does not appear to us to be as near at hand, as it does to you. There is such a seeming remarkable tardiness in the movements of the army on the federal side. As one side increases, the other must increase in proportion, so that it is difficult to be sufficiently prepared. Fear may have its influence, and it may be a natural backwardness, as it should be where brothers are about to meet in deadly conflict, and we may suppose it will be a bloody matter when it does come off: except, as you remark, there should be another "Bull Run or Manassas race," from one side or the other; which would be decidedly the cheapest way of settling the affair, provided it would be as well settled, when the race would be over. But that would be too good; we do not expect it, and all the part we expect to take, is to do what we can for the wounded and dying, when the affair is over, provided matters so turn that they be thrown, in any numbers, upon our mercy. This only, would be dictated by a truly Christian faith.

Your presentation of Christian duty, meets our feelings exactly; for, as you say, "We cannot go to war, we cannot kill anybody; for the spirit of our divine Teacher by which we are led, doth utterly forbid it, and disqualifies us; for his kingdom is not of this world; therefore those who are exclusively his servants, cannot fight nor shed the blood of their fellow man."

Nay, as you further remark, if we had to seek the caves and rocks, the sequestered vallies or mountains, and the solitary places for a home, subsisting upon the merest pittance, which God in his goodness causes to grow from the bosom of this beautiful earth, we could

not so highly offend the Almighty Father, who has "power to destroy both soul and body in hell." With this kind of resolution, we expect to suffer our share of affliction or judgment, which is now abundantly abroad in the land.

In regard to the Christlike virtue of turning the other cheek, when the one is smitten, we have had a little trial in one case. Elder Solomon Rankin who was waiting upon the soldiers, had been advocating this virtue, thereupon, one of the soldiers felt a sudden impulse to try him to test this virtue, declaring that he did not believe in such a doctrine, and with the same brought Elder S. a spat on one cheek. Elder S. instinctively turned the other in accordance with his doctrine, and the soldier brought back his hand with a spat on the other cheek. This caused a considerable laugh with the soldiers, as it did with Elder S. but it never changed one stern muscle of the soldier's countenance. This truly represents the spirit and faith of all of us, on whom the powers of the world to come have had their proper influence. But where there is not much experience in this line, another branch of counsel is easier kept. "When persecuted in one city, flee to another," but faith must be kept, if we are protected.

Judging from the outward appearance of things, our future prospects are not clear to us. What may come to disturb or unsettle us, we do not know, nor do we know the amount of judgment God will require at the hands of mankind, before they will be willing to do his will instead of their own. Nor do we know whether He will be pleased to establish two republics or one; or whether or not he has something in reserve, differ-

ent from the prospects of either party, that he will bring mankind to as their greatest good. This we do not know; but we hope that we, with all parties, may be reconciled to his will, when his government shall be established. You will of course know that God's will is always foremost with us, and we find that it is a good deal the sense of the soldiers that the success, or ill success of their arms, will, in a good measure, decide what is God's will in the matter.

Now, dear brother, I do not see but I have written you pretty much all of interest that I well can at this time. I doubt not that you know more of the present state of affairs than I do. Thank you much for delivering our love in so sensitive a manner. We are also thankful to receive so much pure love in return. Yea, thankful we are, for love is rendered double in value in these times of tribulation. Receive, therefore, the true and pure love, not only from myself, but from many of your old friends and acquaintances; please distribute the same to our friends so far as you may have opportunity.

Kindly farewell,

John R. Eads.

CRITERION OF REVELATION.

ALONZO G. HOLLISTER.

Christ is the true manifestor of the Highest. Any spirit or teacher not in unison with Christ, does not manifest the Highest, but belongs to a lower order of manifesting intelligences.

PETER, answering a question, said to Jesus, "Thou art the Anointed, the Son of the living God." Jesus replied, "Blessed art thou Simon son of Jonas, for flesh and blood hath not revealed it

unto thee, but my Father which is in heaven. Moreover I say to thee that thou art a rock, and upon this rock, I will build my congregation, and the gates of Hades shall not prevail against her." Matt. xvi.

A rock is deemed a solid, unchanging and permanent foundation to build upon. What constituted Simon a rock, if not the gift of revelation from the Father? It certainly did not mean his personality, for soon after, he is severely rebuked and called a Satan, (i. e. opposer,) and told to go behind for being a stumbling block, who was minding not the things of God, but things of men. It appears from the record that Simon was what in this day would be called a medium, inspired by a gift from heaven, or by influences from Hades, or by opinions of people with whom he associated, according to the direction of his thoughts, and the circumstances in which he was placed. He had not learned to discriminate different sources of inspiration, and therefore needed a mentor to guide him aright, which office, Jesus fulfilled while in the mortal.

But what relation have the gates of Hades to the congregation of Christ? Hades is a Greek word signifying the *invisible*, and was regarded by Greeks as the abode of the dead of all classes. In the New Testament, it means the temporary receptacle of unredeemed spirits who have left the mortal body. Temporary, because when all of those spirits shall have heard the voice of the Son of God, (Jno. v., 25 to 29,) through his messengers, and have come forth at the call to judgment, Hades will be abolished, as saith the spirit of prophecy, "O Hades, I will be thy destruction!" "And Death and Hades were cast into a lake of fire."

Gates are used to open or close pass-ways through a wall or other barrier. In walled cities, massive towers were built over gate-ways, to contain soldiers for defending the city. There Governors and Judges held courts, and merchants displayed their wares, because of throngs of people passing to and fro, or pausing to transact business. A common figure of speech in eastern literature, includes defences and people, in the term "*gates.*" The physical senses, or the veil of the flesh, constitutes the barrier which divides Hades from the visible world, so that there can be no intelligent communication between the dead and the living, except through specially endowed persons called mediums. Hence, natural mediums, through whom unredeemed spirits communicate their knowledge and their wishes to mortals, may properly be called gates of Hades.

The congregation, or church of Christ is in like manner, the gate to heaven of life eternal, and has rival claims to man's attention, belief, interest and trust. It is founded on a higher, purer, deeper and more permanent revelation, than any inspiration ever uttered by natural, unredeemed, and therefore earth bound spirits, whether in or out of the flesh. And though the latter may be jealous, or envious of the true Christian work and revelation,—and though they may be averse to renouncing their petty eminenences, boasted acquirements, selfish freedoms, and independent sway over the minds of mortals enlisted in their favorite schemes for perfecting human happiness without the cross of Christ, they never can close this gate of heaven, nor prevail against the congregation of Christ while it cleaves to its foundation.

All divinely commissioned spirits must acknowledge the way of Christ to be the open avenue of superior wisdom, to which all must finally come and lay off their fancied greatness and self-importance, to learn the way of life from a beginning, as little children, or never attain to that perfection which alone completes the joy of the soul.

It is evident from the New Testament record, that in the time of Christ's first appearing, necessarily so, because the Gospel of Christ, is the resurrection gospel, and when it is preached in this, it is heard in both worlds at the same time. Hence Jesus declared, "The hour comes and now is, when the dead shall hear the voice of the Son of God, and they having heard, shall live."

They that obey become resurrected. "The gospel was preached to the dead, that they might be judged according to men in the flesh, but live according to God in spirit," wrote the Apostle. Where-ever the true gospel is preached, there the resurrection and the judgment conjointly proceed.

The gates of Hades having been opened to permit the return of the dead and satisfy the afore-mentioned purpose, some mediums set up for teachers, and not submitting to any authority but their own self-wills, brought in conflicting doctrines, some of which, Paul termed "doctrines of demons," which made confusion, and many divisions sprang up, causing parties and contention, among the professed believers in Christ. In view of these things, James exhorts, "My brethren, become not many teachers, (i. e. of divergent doctrines) knowing that greater judgment we shall receive. For in many ways we all err." Christ the true way is one. "But if

any one err not in word, this is a perfect man, and able to guide the whole body." He is qualified to teach. John says "Believe not every spirit, but test the spirits, whether they are from God. Because many false prophets have gone out into the world. By this you know the spirit of God. Every one which confesses that a Savior anointed has come in the flesh, is from God. Every spirit who does not confess the Savior, is not of God. And this is that anti-anointed which you heard that it comes and is already in the world." The confession which Jesus drew from Simon Peter, is here applied as a test. Of course this means acknowledgement and submission to the authority of the anointed messengers who guide the body, and who make unity of purpose and concerted action possible to all its members.

Many thousands of communications claiming exalted spiritual origins, are being received in this day, because Christ is again tabernacled in flesh, and the *aionian* gospel of the resurrection and judgment is preached, which brings the two worlds near together, as in Christ's first appearing. Without a true criterion or standard by which to test the various doctrines taught by spirits in and out of the body, we are liable either to reject all the wisdom advanced spirits can teach us, and close our eyes against the light which is flooding the world to-day, and grope with the blind, or like many others, become lost in a sea of error and speculation, because unable to separate true from false, or the things of God from things of men.

The congregation of Christ is built by obedience of its members thereto, upon an ever present inspiration from the living God, and is a revelation to the world

of the Divine character and purpose. diffusing to each age, in every cycle of its progress, the Divine illumination of its respective degree. Hence the doctrine and revelation of God made known in the congregation of Christ, true to the principles of its foundation, furnish a valid criterion of judgment whereby to distinguish true from false revelation. Any spirit coming to us, who does not acknowledge fealty to the doctrines and revelation of the church of Christ's Second Appearing, is to be instructed if it will listen, but not hearkened to as a messenger of Divine knowledge. Whatever his age, name, or pretensions, such spirit is from Hades, and his claims may safely be judged by the same rule that we judge a stranger in the body. That is, by the law of Christ in his church, and the testimony of his witnesses. If they speak not according to this, there is no light of the Divine life in them.

It may be supposed an objection to the fore-going, that a false church, or a school of philosophy adopting erroneous standards, may proceed in like manner to suppress truth which cannot be construed agreeably to their false or imperfect criterions. But this supposed objection is not real, since no counterfeit can invalidate its original, and a false church is clearly by its fruits, distinguished from the true and focal center of Divine light to the world.

Mt. Lebanon, N. Y.

AND if the Christian Church were more Christian today I think we should have fewer foul spots on the face of it; we should have more churches and fewer prisons; fewer ruined men and fewer dram-shops to ruin them.—A. A. Miner.

Oppose villainy with your utmost vigor.

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Editorial.

THE MILLENNIUM.

THE looking forward to the glorious fruition of the gospel of Christ, is one of the incentives to a life of self-denial and the cross. Through the buoyancy of hope we see and hear the anticipated glories of the millennial age. Some are already stepping over the threshold into the house of many mansions and can hear the songs of victory which so unerringly proclaim a thousand years of peace; can see the oncoming hosts who have laid their lives down, and now are cheerfully and zealously fighting the battles of the Lord, while others, less fortunate are not permitted to see this glorious light that is to illumine the whole world.

The inspiration of this hope was signally voiced by the apostle when the vision of the church of Christ burst upon his mind, and he saw it in transcendent glory, not having spot or wrinkle, but holy and without blemish. Some

in visions equally beautiful, have seen the companies of the redeemed, whose robes have been washed to whiteness, whose songs were those of praise, and whose lives were of thanksgiving and joy, dwelling in the beauty of holiness.

In the culmination of all these prophecies, looking toward the blissful future where the knowledge of the Lord shall cover the earth as the waters cover the sea, and when righteousness will be established in the souls of men, making the kingdoms of this world, the kingdoms of our Lord.

This pleasant illustration of the millennium, made beautiful by so many spiritual blessings and then so freely proffered to us for our acceptance, can be obtained only upon the fulfillment of certain conditions. The kingdoms of our Lord are to be in this world, among men, and to claim an heirship one must do no less than did the apostle when he said, "I glory not, save in the cross of our Lord, Jesus Christ, by which I am crucified to the world and the world to me." It is a contest against all the elements of a sinful life. A spiritual warfare to obtain a victory over our own personal enemies.

The millennium can come, only as souls establish the principles of the life of Christ among men. Selfishness must give place to that which is higher and better. "Not my will, but thine, O God, be done." All that a man hath must be consecrated to the service of God, yea, and even his whole life.

If the New Jerusalem is to come down from God out of heaven and God is to dwell with men and they are to be his people, then we ought to have some thought about the order and government

that is to be exercised in this new, spiritual home.

We might suppose it would be godly, full of mercy and loving kindness, and those who may choose to accept a residence in this heavenly abode, must become of this same order of mind. Men who are under the direct, daily government of God, may be expected to be filled with the "wisdom that comes from above, gentle, easy to be entreated, full of mercy and good fruits." It is not honorable to accept a leader, an acknowledged Savior, and then neglect to follow him, as he carefully conducts us away from the snares and pitfalls that are found so near the path in which we are expected to travel. We very well know that he will walk in the way of righteousness and peace, and our promise demands that we should cheerfully bear him company on the heavenly journey.

Beautiful promises are held out for our acceptance which assures to us an hundred fold of every earthly blessing for our happiness and comfort on our pilgrimage through this life, and then bears to us this greater promise, "In the world to come, eternal life."

The story of the selfish man, so well illustrated in Pilgrim's Progress, should afford us a worthy lesson. Giving his whole time to the gathering of earthly treasures, he failed to look above his head, and see the angels that were offering good and precious gifts to all who would accept them. Earthly hopes and earthly loves were the treasures to be coveted, while that which was from above, from God and from his ministering angels was allowed to pass unnoticed. This class was evidently included when Jesus made the remark, "Ver-

ily, I say unto you, they have their reward."

They certainly have what they can obtain from the earth, but are unable to see or to enter into the New Jerusalem, the spiritual abode of the sons and daughters of God.

Sanitary.

A BATH! A BATH!

PRIVATE cleanliness is a matter of public interest. Wherever dirt and filth are suffered to accumulate, there the enemies of human health are gathered together, and plague and pestilence hold carnival. Nor does it matter whether the dirt consists of an exposure to decaying matter on the surface of the ground, or of an unwholesome or undrained pool, or whether it is distributed in unwashed parcels over the surface or in the pores of the human body. In the latter case it is rather more dangerous, since a thoroughly clean person may escape all injury from contagion, whereas a system not fortified by cleanliness is doubly liable to the attacks of disease.

The majority of mankind, both in the city or country, are imperfectly washed. We know there are a great many who do not get a bath once a month, and we fear there are some who have never been thoroughly immersed. The consequences are found in a predisposition to disease. The unwashed skin is incapable of discharging its natural and healthy functions, and the stoppage or interrupted action of the deep pores in the skin, which throw so vast an amount of the waste of the system, develops and fosters every morbid tendency. This danger to health may not be palpable at first, but with each growing neglect of the means of cleanliness it becomes greater, until it is no longer possible to ward off the attacks of disease.

The human family is large, but we have never heard that the supply of water is deficient for their wants. Indeed, nature seems to have taken special pains to distribute the health-giving fluid widely. Not satisfied

with piercing every portion of the earth's crust with innumerable rivers and smaller streams of fresh water with a lavish hand over every continent and island she has poured forth her superflux in oceans, ready salted to keep them sweet, until the quantity of water on the surface of the planet largely exceeds that of the land. But the bountiful mother goes still farther, and pours down on our ungrateful heads profuse showers, as if to teach us those laws of health which we are too stolid to learn for ourselves.

We are forced to realize that pure water with its cleansing, refreshing nature accepts no substitute—many of the ailments of frail mortals now so often aggravated and prolonged in the vain endeavor to find relief in some mysterious and perhaps poisonous drug, would have a better cure in water alone—and, in almost every case of sickness the judicious use of the bath would add very much to the power of other remedies—but in sickness or in health every one should have ample means of bathing—and as good practicable baths at low figures are now advertised in many leading journals, there is no excuse. *Every Family Should Have Its Bath. "In Health, Invaluable—In Sickness, Indispensable."*

—*Ann Arbor Courier Print.*

KEEP the pores of the skin open by frequent and thorough bathing; and see that the bowels are regular and active. Good health is impossible with a disordered stomach, and if the effete matter of the system is not daily disposed of in the natural way, it is hrown into the blood, thus poisoning the entire system. And this is far from being conducive to social purity.

Avoid idleness, ease and luxury as you would a rattle-snake. Take exercise, and plenty of it, in the open air, and keep the mind so full of good and noble thoughts that there will be no room for impure ones.—*Christian Thought.*

Sin and suffering go hand in hand whether purposely or ignorantly. *M. W.*

Cleanliness is both decent and advantageous.

War.

PEACE AND WAR.

If all Christians clearly saw the lovely beauty of Peace and the criminal horror of War, as they really are, they would all believe fully that Peace is the blessing and the glory, and War the curse and the disgrace of nations and mankind. They would see that Peace is always right, and War always wrong; they would see that any Peace to avoid any War is always infinitely better and more glorious than any War can be; they would see that to stand up meekly and firmly for Peace to loss of property, and even unto martyrdom, in the spirit that Jesus manifested all the way from Gethsemane to Calvary is always a holy offering to God; and to die voluntarily in War, for any cause, is to die entirely outside of the requirements and spirit of Christianity.

It is vain to look for the day of millennial peace and love until the church, as one grand body, shall see that Peace is always right and War is always wrong, and that it is the duty of the church, as a body and as individuals, to "follow Peace with all men," be the temporal consequences what they may, ever keeping in mind that even defeat and suffering in Peace is immeasurably better and more glorious than the grandest triumph in War. The Christian has nothing to do with murderous weapons in maintaining or defending or overturning human governments. For such things let the unregenerate children of Adam fight and die, if they will. The Christian's mission on earth is like as was our Divine Master's: Peace and goodwill to all mankind. Blessed be God for the gift of a Savior so ineffably peaceful and lovely. Not a thread of military glory, so magnificent in the eyes of many who call themselves his followers, was woven into his seamless garment. The more the Christian studies meekly the character of Christ, the more he will see the beauty of his sublime title: "The Prince of Peace." Christians, do you wish, in your endeavor to make War truly agreeable to the life and teachings of Christ, your Savior—do you wish that he

would henceforth take the title: "The Prince of War?" No, you shudder at the thought. If such could be his character for the eternal future forever, vain would be all your hopes of Peace for time, of Peace for immortality. Let all our bosoms bound with holy and eternal joy that Jesus is, and forever will be, "*The Prince of Peace*;" and let us all labor that he may be the Peace of all nations as well as individual souls. Let us move forward with the beautiful branch of Arbitration in the blessed name of philanthropy, praying that its precious "olive leaf" may be accepted gladly by all individuals, classes, and nations, as the healing for all the disagreements, contentions, and wars of fallen man, and to the "very God of Peace" be all the glory forever and ever. And when the banner of Arbitration shall wave in peaceful triumph over the world, then it may in truth be said the sun of millennial day is at its dawning.—*J. H. in Messenger of Peace.*

WHITE CROSS CELIBACY.

F. W. EVANS.

ADAM and Eve were notable persons whilst they remained celibates. But when—as the Book of Mormon hath it—"Man sinned, that man might be," how have they since been regarded by their unfilial posterity but as the "chief of sinners?" Because of his sexual purity—celibacy—Jesus has been and still is, worshiped by millions of Adam and Eve's non-celibate posterity, so deeply are they impressed with the enormity of the sin of their primitive parents. He is not so worshiped by the celibate—Shakers. Peter and his successors, the popes, down to Leo XIII., with all cardinals, Jesuits, and orders of monks and nuns, have been the rulers of Christendom for ages, and were, professedly, all celibates. Is there another man who wields an equal amount of power over the

nations of Christendom, that Leo, the celibate, wields? Were not Luther and Calvin sworn religious celibates, like the rebellious Dr. McGlynn? And his friend, Henry George, has only to marry, to lose his power over the masses who worship the celibate Jesus.

Cannot the Protestants find food for thought in the above cited mighty historical facts? Many far-seeing people expect the Catholic hierarchy to steadily continue to gain the ascendancy of power in these United States as things are now going. Query—does not the secret of that power consist in the principle of celibacy, so much cherished by the Catholic church, and which the Protestants so fully endorse by their idolatrous worship of Jesus, the celibate? Although Mary bore a son, by some thing or some one begotten, the Catholic is bound by the church to believe her to be still a "virgin Mary."

What are Shakers but an order of religious, scientific and intellectual celibates, who would unite all classes together in the formation and support of a celibate secular government? As the Jews cherished and loved the Essenes, so should all parties and all sects love and cherish the Shaker order, as the friend of God and humanity.

Build up, therefore, the Shaker order, in its place, as the kingdom of heaven upon earth. It is "not of this world" of generation; it is what you have all been praying for and desiring. It has come. Bless it; and unite with it, to create a "White Cross" class of intellectual celibates, male and female, from which class, all civil officers and legislators shall be chosen, to rule and govern the whole nation; leaving the married people at home, to do business of all

kinds, farming, mechanical, mercantile; and to take good care of their families—"their own households." These—like the Jews and Quakers—should learn to observe, and be ruled by, the same laws and principles, in propagating human beings, that they learn to observe in raising domestic animals; then their progeny would be fit for something better than "food for powder," or butchers of human beings. Reduce things to order—now it is Babel. What is Law, Theology, or even "Science," falsely so called, but confusion? We are in perpetual danger of war, from one cause or another, by reason of the absence of woman as a peace-maker. And blessed are the peace-makers; they are children of God. Warriors are the children of the evil one; war is hell; devils only wage it. Napoleon, Wellington, Washington, Grant, have all denounced war; and they all knew that the more reckless and dare-devilish the men became, the better *soldiers* they were. Then they would do what they were ordered, uninfluenced and unrestrained by individual conscience or morality. What else but "White Cross" soldiers, would be intellectual celibates? When divided into senates and houses of representatives—between them, they would fight sexual sensuality, in and out of the marriage relation. Thus would the axe of reform be put to the root of the national and society evils, which are preying upon the very vitals of these United States, and of all other nations in what is called Christendom. And "the work of righteousness would be peace, and the effect of peace would be quietness and assurance forever." "There is no peace for the wicked, saith my God." "The wicked are as the troubled sea, whose waters

cannot rest." Could a better symbol of the adulterous church and state governments of earth be found than the fathomless, restless ocean? It is liable at a moment's notice to be violently agitated to an unknown depth by storms that would roll its waters up mountain high. "Peace is as really taken from the earth" as rest from the salt sea! There may be a calm; but what next? "Wars and rumors of wars" are constant—never ending. White Cross celibate men and women will, like the celibate Jesus and Ann, bring from the Christ-heavens the white-winged dove of peace. "Let us have peace."

Mt. Lebanon, N. Y.

SPEAK KINDLY.

ABIGAIL CROSMAN.

REFLECTION, how sweet, when reviewing the past,
To find on its pages, no envy o'ercast,
But Peace and good-will, the Savior's first call,
In love to each other, speak kindly to all.

Thus home is made pleasant, wherever we dwell,
Our friends, true, confiding, no language can tell.
The inward approval, when thus we can say,
No acts of unkindness, are found in our way.
To friend, or to foe, domestic or child,
Our words should be kind, parental and mild,
In this is concealed the conqueror's power,
From the peasant retired, to the monarch and tower.
How quickly the beast, when to servitude called
Appreciates the word, whether angry or mild,
If the latter, how grateful, he looks at his friend,
As the source from whence mercy alone can extend.

Justice, with judgment, severely must rest!
On the hand that would willingly torture a beast!
Our Creator was theirs to serve us, designed,
Then why?—thus abuse, or treat them unkind?

Kind words, fitly spoken, how quickly remove
Revenge from the heart, and relax the strong nerve!
Melt the soul in contrition, that mercy can flow,
Thus forgiveness and love of a Savior they know.

Mt. Lebanon, N. Y.

[Sister Abigail was born Nov. 9th. 1807.]

LIFE'S TRUE SIGNIFICANCE.

DEEPER than all sense of seeing
Lies the secret source of being,
And the soul with truth agreeing

Learns to live in thoughts and deeds :
For the life is more than raiment,
And the earth is pledged for payment
Unto man for all his needs.

Nature is our common mother,
Every living man our brother.
Therefore let us serve each other;
Not to meet the law's behests,
But because through cheerful giving
We shall learn the art of living;
And to live and serve is best.

Life is more than what man fancies;
Not a game of idle chances;
But it steadily advances
Up the rugged height of time,
Till each complex web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

More religion, less profession;
More of firmness, less concession;
More of freedom, less oppression,
In the church, and in the state;
More of life and less of fashion,
More of love and less of passion:
That will make us good and great.

When true hearts divinely gifted,
From the chaff of error sifted,
On their crosses are uplifted,
Shall the world most clearly see
That earth's greatest time of trial
Calls for holy self-denial,
Calls for men to do and be.

But forever and forever
Let it be the soul's endeavor
Love from hatred to dis sever.
And in whatsoever we do,
Won by love's eternal beauty.
To our highest sense of duty
Evermore be firm and true.—*Selected.*

VALLEY OF HUMILITY.

JOSEPH L. BERNE.

O! I will go down into this sacred valley,
Of humiliation, of love, and of grace,
Where all that is earthly the world and its folly
No more will afflict in this valley of peace.
O cast away self, and all earthly bubbles,
Work out your salvation, O never stand still,

This vale of repentance will cure all
your troubles,
Come drink of its pure living fountains
your fill.

On love that's celestial your spirits will feed,
Around you bright virtues like flowers shall
grow,

My angel of peace will your souls ever lead
And fruits to heal sin nowhere else can bestow.

Oh let us fall prostrate in this holy valley,
Of humiliation, of love, and of peace,
Our pride let us stain, let us cast off all folly,
That the joys of redemption may ever increase.

Little Rock, Ark.

THE HELPING HAND.

I SHALL never forget the feelings I had
once when climbing one of the pyramids of
Egypt. When half way up, my strength
failing, I feared I should never be able to
reach the summit or get back again. I well
remember the help given by Arab hands,
drawing me on farther; and the step I could
not quite make myself, because too great for
my wearied frame, the little help given me—
sometimes more and sometimes less—enabled
me to go up, step by step, step by step, until
at last I reached the top, and breathed the
pure air and had a grand outlook from that
lofty height.

And so, in life's journey, we are climbing.
We are feeble. Every one of us, now and
then, needs a little help; and if we have risen
a step higher than some other, let us
reach down for our brother's hand and help
him to stand beside us. And thus, joined
hand in hand, we shall go on conquering,
step by step, until the glorious eminence
shall be gained. Ah, how many need help
in this world!—poor, afflicted ones; poor,
sorrowing ones; poor, tempted ones, who
have been overcome, who have been struggling,
not quite able to get up the step; trying,
falling; trying, falling; trying, desponding;
hoping, almost despairing! Oh, give
such a one help, a little kindly aid, and the
step may be taken, and another step may
then be taken, and, instead of dying in
wretchedness at the base, he may, by a
brother's hand, be raised to safety, and finally
to glory.—*Bishop Simpson.*

Juvenile.

ACROSTIC.

Promises from the Scriptures.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: Isaiah xli., 10.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matt. v., 12.

Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work, of what sort it is. 1 Cor. iii., 13.

Draw nigh to God, and He will draw nigh to you. James iv., 8.

Delight thyself also in the Lord and He shall give thee the desires of thy heart. Ps. xxxvii., 4.

If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i., 9.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor. ii., 9.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or lands, for my name's sake shall receive a hundred fold, and shall inherit everlasting life. Matt. xix., 29.

Evil men understand not judgment but they that seek the Lord understand all things. Prov. xxviii., 5.

God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John iii., 16.

Mt. Lebanon, N. Y.

IF YOU WOULD BE HAPPY.

BEWARE of the man of two faces.

Persevere against discouragement.

Take a cheerful view of everything.

In all promised pleasures, put self last.

Trust in God and mind your own business.

Pray for a short memory as to all unkindnesses.

Do not talk of your private, personal, or family matters.

Put not your trust in money, but put your money in trust.

Cultivate forbearance till your heart yields a fine crop of it.

Give your tongue more holiday than your hands or your eyes.

Examine into your own short-comings rather than those of others.

Be content to do the things you can, and fret not because you cannot do everything.

Do the duty that lies nearest thee; thy second duty will already have become clearer.

Never reply in kind to a sharp or angry word; it is the second word that makes the quarrel.

Make the best of what you have, and do not make yourself miserable by wishing for what you have not.—*The Good Way.*

HINTS TO WRITERS AND SPEAKERS.

My young friends, I observe that you have used several French expressions in your article. I think if you will study the English language that you will find it capable of expressing all the ideas that you may have. I have always found it so and in all that I have written, I do not recall an instance when I was tempted to use a foreign word, but that on searching, I found a better one in my own language.

Be simple, unaffected, be honest in your speaking and writing. Never use a long word when a short one will do. Call a spade, a spade, not a well known oblong instrument of manual industry, let a home be a home, not a residence, a place, not a locality and so of the rest. When a short word will do, you always lose by using a long one. You lose in clearness, you lose in honest expression of your meaning, and in the estimation of all men who are competent to judge, you lose in reputation for ability.

The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a very thick crust, but in the course of time truth will find a place to break through. Elegance of language may not be in the power of all of us, but simplicity and straight forwardness are.

Write much as you would speak, speak as you think. If with your inferior speak no coarser than usual, if with your superior speak no finer. Be what you say and within the rules of prudence. No one ever was a gainer by singularity of words or in pronunciation. The truly wise man will so speak, that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bladders of strange gasses to breathe, but he will enjoy better health and find more time for business who lives on common air.—*Wm. C. Bryant.*

SOUL BREATHINGS.

MT. LEBANON, N. Y.

1. Be thou my guide and stay, O Ho - ly Spir-it; Thy
 2. Faith draws my soul to Thee, Come dwell with - in; All
 3. Bliss of the an - gel life, Free from re - morse, Hope

sav - ing love al - way O may I merit. Sin oft my
 dark' - ning shad - ows flee When light shines in. I cov-et
 of the chris - tian strife, Joy of the cross. Tho' now my

path be - sets, Clouds of doubt hang drear; Earth's
 gifts the best; An - gel love would share, Mount -
 feet must tread Heights of Cal - va - ry, Thus

care my heart for - gets When Thou art near.
 ing to ho - li - ness On wings of prayer.
 comes true rest in God, E - ter - nal - ly.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. June. Contents. Helen Keller, a psychological Prodigy; Outside of the Law; Notable People of the Day, with Portraits of Benjamin Harrison, Dr. Clemence S. Lozier, John Morley and Robert Todd Lincoln; Little Tad; The Lick Observatory; A Budget of Papers on Phrenology; The Old Spinning Wheel; Sanitary Reform; A Brief Note on Measles; A Dentist on Mind Cure; Health Papers; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

HALL'S JOURNAL OF HEALTH. June. Contents. Mind Cure; The New World Language; Mind Cure, No. 2; Foods and Beverages; A New Process of Preserving Meats and Liquids; Prof. Severance tells how he keeps from ever getting sick; Disease in Milk; The Traveler's Tree; Ice Houses; Theological Scarecrows; Curiosities of Food; etc., etc. Office 206 Broadway, N. Y.

THE JOURNAL OF HYGIEO-THERAPY. June. Contents. My First Patient; Letters to Men on Health; Chemistry and Physiology; Letters to Girls; A Better Stomach; The Worst Disease, etc., etc. Dr. T. V. Gifford, and Co., Kokomo, Ind.

Deaths.

Augustus Wells Williams at the East Family, Hancock, Mass., May 23, 1888. Age 83 yrs. 11 mo. and 23 days.

Brother Wells came with his parents to the Society when he was three years of age. He has officiated as Trustee of the East Family for many years and gave his life to the interests of his Brethren and Sisters, and to the support of the gospel cause. He was very much respected by all, at home and abroad, and it was remarked by one of our neighbors, at the funeral, that this Society had met with a great loss in parting with such a noble man. I. R. L.

Edward Halford, at Center Family, Mt. Lebanon, N. Y. May 20, 1888. Age 49 yrs.

A sincere, honest man, striving for the Christian Life. T. R.

Sophronia Ager at Shirley Mass., June 7, 1888. Age 80 yrs. 8 mo. and 14 days.

KIND WORDS.

MT. LEBANON, N. Y., MAY 1888.

I THOUGHT "THE MANIFESTO" for May was especially good.

James Glass.

A CURE FOR CHURCH GRUMBLING.

ONE hindrance, which not infrequently appears among congregations, is that the great majority of people seem to be too busy in finding fault ever to have any time left to devote to actual work. They are the people who can get into the way of others; they can hinder every good work; defeat every good effort. They predict failure and then exert themselves to secure the fulfillment of their own prophecies. It has been aptly said that "every congregation is composed of two classes: workers and grumblers. The workers never grumble, and the grumblers never work." If this is true, as it doubtless is, then the remedy for the cure of this evil is very apparent—give every person something to do.—From "Methods of Church Work," by Rev. S. Stall.

A SONG OF FORTITUDE.

"Add to your faith, fortitude."—2 Peter, i., 5.

WE will not fear nor sorrow,
Nor heed what others say,
For God will be to-morrow
What He has been today.

We may be independent
Of want and woes and wrongs,
For faith in the ascendant
Turns sorrows into songs.

We will not beg nor borrow,
We'll suffer and we'll sing;
O Life, where is thy sorrow?
O Death, where is thy sting?
—R. H. S.

Active goodness is more profitable than pastime.

To do good is to be good.

A will to overcome wrong is commendable, but to do wrong is lamentable. M. W.

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The June issue of WOMAN, just received, is brilliant and refreshing as the "leafy" period which brings it forth. Its illustrations are numerous and thoroughly well executed, its stories are pointed and well told, its descriptive papers are masterly and instructive, and its more serious characteristics are in full keeping with the high errand which WOMAN has come to perform. None of the metropolitan magazines, with all their varied excellences, are so cordially received by us, or find their way with such welcome greeting to the editorial hearthstone, as is the case each month with WOMAN, and we take constant pleasure in reiterating the professional satisfaction we expressed when we first felt the fond assurance that she had come to abide with us permanently. \$2.75 a year. WOMAN Publishing Co., New York.

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